Archæological Survey

MEMORANDUM

ON

THE BUDDHIST CAVES AT

BY

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ARCHÆOLOGICAL SURVEYOR AND REPORTER TO GOVERNMENT:

AND

TRANSLATIONS

OF

THREE INSCRIPTIONS FROM BADAMI, PATTADKAL AND AIHOLLI,

BY J. F. FLEET, B.C.S.

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MEMORANDUM ON THE BUDDH

The only published accounts of the Junnar Caves a
Dr. Bird in his *Jaina Researches*, derived from the notes of
by Dr. J. Wilson in the *Bombay Asiatic Society's Journal* t
founded on memoranda communicated by Dr. Gibson; and lastly, t
three, by Mr. W. F. Sinclair, C.S., contributed to the *Indian Antiquary* i
1874.* From none of these descriptions, however, could any inferences be d
to the chronological place of these caves among the other groups of Western In
and, when in England lately, Mr. Fergusson called my attention to the desira
bility of paying flying visits to them and to those at Dharàsinha with a view to
settling this point, and *seeing* for myself what architectural or other peculiarities
they might present. Leaving Bombay on the afternoon of 5th November, I went
to Junnar, spent four days in examining the caves, &c., and reached Punâ,
on the way back, on the 14th. The following notes are the hurried diary jotted
down during the inspection :—

The caves of Junnar, like those of Bhâjâ, Bedsâ, Talâjâ, Sanâ, and other groups, are remarkably devoid of figure ornament or imagery · in this respect contrasting strongly with Ajantâ, Elora, Kârlâ, the second and last few caves at Nâsik and many in Salsette. The Dahgoba alone is common to all : and, on comparing the different groups, one might almost suppose that the Dahgoba and Buddhist rail were the earliest ornaments as well as furniture of the caves : that the Chaitya or horse-shoe window with its latticed aperture was next developed both as an ornament and a structural feature,—and at Junnar there are some peculiar applications of it ; and that figures of Buddha, as in the later caves at Nâsik, at Kanheri, and at Ajanṭâ and Elora, were introduced at a later date. Or, is it possible that a puritan sect of Bauddhas, like the Muhammadans, objecting to all anthropomorphic forms, made the *dahgoba* their only *qeblah*, while a separate school delighted in pictures and images of their Great Teacher, his Mother, and all the Bauddha Saints ? This is a point deserving the attention of archæologists in attempting to arrange the Buddhist remains in anything like chronological order. We know that in early times it was usual for one school or sect almost to monopolize the popular religious attachment of particular cities or even provinces these sects doubtless differed in their ritual and its accessories ; and this might account for the prevalence at Ajanṭâ and elsewhere of images of Buddha, both in the sanctuaries and on the façades, and for the entire absence of such symbols at Bhâjâ, in the older and middle series of about ten caves at Nâsik, and at Junnar. It has yet, I think, to be decided how far the former class of caves are subsequent to the latter, or how far they may be regarded as synchronous.

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* In the *Journal of the Royal Asiatic Society*, Vol. IV. (1833), pp. 287—291, Colonel Sykes gave copies of a number of the inscriptions from these caves, but without any detailed account of the excavations

as but sparingly used at Junnar,—partly perhaps because the the caves have peeled off in the lapse of centuries: but all currence are noted in the following brief descriptions.

November, 6-40 A.M.—The barometer at Junnar 27·86 in. or abou foot of the Ganes'a Pahâr, three miles north of the town, 27·76 in. at 2,100 feet; at the Chaitya Cave 27·38 in. or 2,360 feet above sea scent is partly by a built stair and leads up to the front of the Chaitya. a faces due south, and measures inside 40 ft. in length by 22 ft. 5 in. wide and 24 ft. 2 in. high. It has a verandah 20 ft. 5 in. long, by 4 ft. 2 in. wide, reached by about six steps, with two pillars and two demi-pillars in front, of the style so prevalent at Nâsik, the capitals consisting of an abacus of three, four or five thin square tile-shaped members, each projecting a little over the one below it. Under this is a deep member resembling an inverted water-jar. The shaft is octagonal and the base is just the capital reversed. Over the abacus here, are figures of elephants roughly chiselled out, somewhat in the style of those in the Vihara to the right of the Pandu Lena Chaitya. The door is perfectly plain, 5 ft. 9 in. wide and lofty, and is the only entrance for light to the cave; for the arched window is merely indicated as a slight recess, high up in the rock,—too high to have corresponded with the arch of the cave, but its carefully smoothed area shows that it was never intended to drive it through. Over the entrance is a well-cut inscription in one long line (No. 1.) In Dr. Bird's transcript (*Jaina Researches*, No. ix., Pl. L.) two letters are omitted and others incorrectly copied: it is more correctly given by Colonel Sykes as No. 10 of his copies in the *Asiatic Society's Journal*, already referred to.

The nave is about 12 ft. 9 in. wide, and 24 ft. 6½ in. up to the Dahgoba, limited on each side by five columns and one demi-column 10 ft. 10 in. high similar to those in the front, and with lions or tigers and elephants over the capitals, fairly well cut. In the apse round the Dahgoba, about 3 ft. from it, are six plain octagon shafts 16½ in. in diameter without base or capital. The aisle behind the pillars is 3 ft. 6 in. wide, and is ribbed over like the roof of the nave in imitation of wooden ribs. The Dahgoba is of the usual form, a plain circular drum or base 8 ft. 9½ in. diameter and 6 ft. 4½ in. high, with a Buddhist-rail cornice, supporting the *garbha* or dome on which stands the *torana* or capital consisting of a square block, representing a box ornamented with the Buddhist-rail pattern, surmounted by an abacus of five thin slab-like members, each in succession wider than the one below, until the uppermost is 5 ft 10 in. square with a hole in the centre of it to support the shaft of a wooden umbrella,* as at Kârlâ, and four shallow square ones for relics:—for it was on this *torana*, as on an altar, that the relics of Buddha or of Bauddha saints were deposited for adoration. In some cases, as at Bhâjâ, the box under the capital of the tee was hollow for the preservation of the relics. The whole height of this Dahgoba is 16 ft. 5 in.

The next cave east of this is a vihâra,—the door jambs now broken away. It has two windows, is 25 ft. wide by 29 deep, and 8 ft. 2 in. high, with a

* Dr. Wilson, writing twenty-five years ago, says the dahgoba was surmounted by an umbrella. but if so, this is not the only case among others in which the wood work has recently disappeared from Buddhist Caves of Western India. See *Jonal, Bombay Branch Royal Asiatic Society*, Vol III., part ii. page 62.

bench or seat 16 ft. 10 in. wide round the three
are three cells and at each side two, for the resident
high stone benches for their beds: on these they spread
their rest:—simple beds for simple livers. Their *shâla* or h
less regarded as spacious, is now used as a goat-shed. Over
the inscription No. 2 ; it is No. 9 of those copied by Colonel Syk

The next cave is higher up in the rock and is a small square
stone bench-bed at the right end. The next, still to the east, is simil
8 ft. square, with a bench at the left end.

The next again is similar, with a bench at the left end and one large cell a
the back, also a small recess probably for a water vessel. In the wall is a square hole into the next cave, which is 13 ft. 8 in. deep at the left or west side, but at the other has a cell about 7 ft. by 6 inside having a bed at the east end. In front of this is a verandah, with two pillars, supporting a projecting frieze carved with the Buddhist-rail pattern as in several of the caves at Nâsik.

Returning now to the Chaitya, and proceeding westwards,—an ascending stair enters under the rock and comes out in the verandah of the largest vihâra cave here—now known as the Ganes'a Lenâ, because this fine cave has been appropriated by some low Brahman in which to enshrine an image of the pot-bellied, elephant-snouted Gaṇapati, represented as childishly addicted to *ladus* or sweetmeat balls,—respecting whom Mr. Sinclair was once addressed* by a pert young Brahman—"Yes; we have set up our *Apollo* there"! This personification of the misformed is named Asht Venâyaka, as being, according to the *Ganes'a Purâṇa*, the eighth avatara of this *deva*, performed here to please his mother Girjâ. He is a favourite idol of the populace and is visited from far and near at the annual *Jâtra* or fair held in his honour. The shrine is taken care of by a *Panch* or committee who pay the Guru's wages out of a yearly endowment of Rs. 62 per annum. The Guru goes there daily from Junnar. The stair originally came up in front of the east end of the verandah: as it now stands, it is partly built, and closes the entrance to a cell or cistern under the vihâra. The hall is 50 ft. 6 in. by 56 ft. 6 in. and 10 ft. 2 in. high, with three doors and two windows in front, and a stone seat round the three inner sides. It has seven cells on each side and five at the back—the central one altered to make a shrine for the rat-riding god, whose large image is cut out of the rock, probably, from a Dahgoba that may originally have occupied this cell. It is smeared red and the shrine is enclosed by wooden doors. Outside the cave is a verandah 7 ft. wide with six pillars and two demi ones, rising from a bench as in Cave III. at Nâsik: the back of this bench forming the upper part of a basement carved in the old Buddhist-rail pattern: this also resembles the general style of the Nâsik Cave just mentioned, in having animal figures over the capitals, but on the outside only, and in having a projecting frieze above carved with rail pattern ornamentation.

Further west are two cells, noways peculiar; then a vihâra without cells, the verandah of four columns totally gone except the bases. It had a door in the

* See 'Notes on Junnar Tâlukâ' by W. F. Sinclair, Bo.C.S., *Indian Antiquary*, Vol. II., p. 1.

the west end, and two windows, and measures 31 ft. 3 in. in. deep.

xt is difficult of access, and of the plan of the most easterly cave, very common type here.

Passing along a ledge of rock and over a small water-cistern, we come to the next, also a small vihâra about 25 ft. wide, the front entirely gone, and with a cell at the left end and stone bed in it. Close to it is another similar to the most easterly one; that is a cell in the corner of a larger one.

Lower in the rock, the next is like the last, and has a verandah with two pillars and a low screen in front, with a cistern outside at the east end.

The next is a rectangular flat-roofed Chaitya 21 ft. 10 in. deep by 12 ft. 9 in. wide and 13 ft. 8 in. high, with a Dahgoba 6 ft. 11 in. diameter standing 3 ft. from the back wall. The cylinder is 5 ft. 7 in. high including a base of 7 in. formed of three projecting annuli, and a cornice 12½ in. deep of the Buddhist rail pattern. The dome rises about 3 ft. 4 in. and the *torana* 2 ft. 4 in., and is 4 ft. 4 in. square at the top. This is connected with the roof by the stone shaft of the umbrella, which, here, as in the case of several at Bhâjâ, is carved on the roof. To this cave there is a verandah 2 ft. 7 in. wide and 19 ft. 5 in. in length, which has had two pillars in front. On the left of the door outside is an inscription in two lines (No. 3).

Above this are—(1) a cell with a stone-bed at the right side; (2) a small room enclosing a cell, after the common plan here; (3) another similar, but a horizontal flaw in the rock has opened the top of the inner cell and of the whole of the next cave; (4) a vihâra, with two cells at the back, and a bench seat along each side, but the front wall is gone. Under the left front corner is a cistern, and outside is another; and (5) further along are three more cisterns. Over the first of these is an inscription in two lines (No. 4) which is No. 12 among Colonel Sykes's copies; and over the second is one in three lines (No. 5), but the letters have a slant and are not so neatly cut as most of the inscriptions here: this is given by Colonel Sykes as No. 11 among his.

We now come to a vihâra 29 ft. 5 in. deep by 24 ft. 3 in. wide, the front wall much destroyed, but which was perforated by a door and probably two windows. It has no cells, but has a stone bench round the three inner sides, and may have been a refectory or a school. Under the left corner is a well with abundance of cool water.

Still westwards is a cell and cistern, then a small hall—the front wall gone and without any cells; next one or two more cisterns, beyond which the advance becomes more difficult, and leads to or through three more small caves; on the wall outside the last o. which is an inscription (No. 6) measuring about 2 ft. by 8 in. This is No. 15 in Colonel Sykes's copies.

To the left of this is a recess, then two cells, and still farther west are two or three others, which appearing almost inaccessible, I returned about noon to Junnar, crossing the Kukadî on the way. An avenue of trees said to have been planted by Amratrâo, the adopted son of Raghobâ, runs from the Kukadi to the

foot of the hill in which these caves are, and which is said to be mentioned in the *Ganes'a Purâna* under the name of the Lehanâdri: locally it is known as the Ganes'a Pahâr or Sulaimân Pahâr.

Monday afternoon.—The Mânmodi Hill lies to the south-west of Junnar, about a mile west of the main road. Proceeding to the east face of the hill, I went up to the level of the most southerly group of caves. The first reached was a recess over a cell, or cistern, the front fallen away; on the left side of the recess is an inscription (No. 7) in one line. A little to the north of this, on the left side of a larger recess over the side of a cistern, is another inscription (No. 8) in three lines, of which, however, the first letters are quite obliterated. Above a precipice to the north of this are—(1) a single cell, (2) a broken cistern, and then (3) seven cells in a line. The barometer here indicated 27·49 in. about 2,360 feet.

Returning back from these and scrambling along a precipice to the south, we reach, first, a small vihâra without cells, then another with two octagonal columns and two pilasters in front of the verandah rising from a seat. The door is 5 ft. 10 in. wide and reaches to the roof of the hall, which has been frescoed. The verandah is about 2 ft. higher than the cave and the back of the seat or low screen outside is carved with rail ornament. The hall is 33 ft. deep and varies from 11 to 13 ft. wide, but at the back stands a mass of rock over 8 ft. wide by 5½ thick, with a squatting figure roughly sketched out on the front of it. This mass of rock is very rotten behind and at the left side of it is a well of excellent water. The verandah is 4 ft. 7 in. wide and 19 ft. 10 in. long; the columns are of the usual Nâsik pattern but without animal figures above: over them the frieze projects considerably, and is carved in the style of Cave IV. at Nâsik,—the ends of rafters projecting on the lower fascia and the upper being carved with rail pattern. Over this is a recess about 2 or 3 ft. deep with the Chaitya arch over it, but without any carving.

Lower down in the face of the cliff, and somewhat to the north of this are some cells choked with prickly-pear and milk-bush.

A few yards south of the larger cave above mentioned is a vihâra with two pillars and pilasters in the verandah and with three doors leading into as many cells. Farther on still are one or two others almost inaccessible.

Returning from this point to the north and winding round the hill to the north-west side, we come upon another group of caves,—the lower ones of easy access. Among them is an unfinished Chaitya, the front of which is almost covered with inscriptions, but from their positions and the circumstance that in most cases the surface of the rock has not been smoothed before cutting them, it may be inferred that they are only the work of visitors and not the records of the original excavators. Three of them are given by Colonel Sykes, and others by Dr. Bird. This Chaitya has a verandah with two columns of the Nâsik type in front, which support the entablature above the great window. Inside it is wholly unfinished: the aisles have not been commenced, for a great fault in the rock seems to have stopped operations. The capital of the Dahgoba is blocked out, and portions of a square mass from which to carve the dome. The floor is now much filled up with mud. The cave faces N. by E.

At the east side of it is a cell, also deep in earth, in which is a Dahgoba, the *chattri* or umbrella carved on the roof, but the staff has been broken, evidently with a view to convert it into the usual Saiva emblem. Beyond it are portions of other cells and a fragment of an inscription beside some modern steps leading up to five cells above those last mentioned. The two at the west end are converted into one by cutting away the partition. In the back wall of this apartment are two defaced figures of Buddha and in the west wall a third sitting under foliage with diminutive attendants or figures in the *parigara*. The *sinha* or lion is traceable on one or two of the *asanas* or seats, and a wooden frame work seems to have been fitted to them, for there are holes in the stones for the wood to hold. This is now dedicated to the goddess *Ambikâ*—a name of Pârvatî indeed, but also the *S'âsanadevî* or patron goddess of Neminâth, one of the favourite Tîrthankaras of the Jains,—by whom she may have been borrowed from some Buddhist sect. Here we have Brahmans worshipping the mutilated images of Buddha as a S'aiva goddess. In the outer wall of the first of these cells there has been a standing and a sitting figure of Buddha, but these are now almost obliterated. These are the only figures of the kind I have met with in the caves here.

On the west of the Chaitya are some cells much choked up with earth, and with at least three inscriptions in them. And high up above these are a few more cells but inaccessable. Further to the west is a cistern under a tree. From this point, as the sun had already set, I returned to Junnar.

Tuesday, 10th November.—Starting early for the last noticed group, I began work this morning by taking 'estampages' of three of the inscriptions. Two of them (Nos. 9 and 10) in the cells on the right or west of the Chaitya, and the third—one of those on the left side of the façade: owing partly to the stone not having been smoothed before the letters were incised, and partly to the paper I used being new to me and previously untried, perhaps also from haste, this last did not prove a satisfactory one. Dr. Bird gives it as No. vi., but his copy is certainly wrong in some of the letters at least.

Proceeding a considerable way round to the west on the slope of the hill, another unfinished Chaitya is reached, facing north-east by north, towards Junnar. This is the cave of which a very imperfect sketch by Professor Orlebar is given by Dr. Bird (Plate XVI). The door is nearly the whole width of the cave; the lintel of it is broken; and the top of the aperture of the window is much lower than the arched roof of the cave. The great arch over it in the façade, however, is high and over the window the space is divided fan-wise into seven petal-shaped compartments: in the upper or middle one is a female figure with a lotus-flower on each side; the compartments next to this have each an elephant standing on a lotus and holding up a water-jar, as frequently represented beside figures of Lakshmî or Srî on old Vaishṇava temples. In the compartment behind each elephant stands a male figure, his hands over or in front of head, doing *pujâ* towards the central figure; and in the lowest or outer petals are two females in similar attitudes: beside each is a lotus-flower and bud. Over and outside this the architrave or jamb of the great arch projects, on each side of the finial of which is a figure (very unlike those in Professor Orlebar's sketch): that on the left holds a *chauri* and has wings, and some animal's head above his jaunty turban;

the other holds some object in his right hand and behind each shoulder are two snake hoods with their tongues (?) hanging out. Right and left of these are dahgobas in high relief but roughly formed. On the projecting frieze over all are seven Chaitya window ornaments, with smaller ones between their finials; and two on the faces of the jambs. Inside the cave three octagonal pillars on the right side are blocked out, as is also the dahgoba, but without the capital. There is a horizontal soft stratum in the rock which has probably led to the work being relinquished in its present state. On the left side a pipal tree has taken root, and ought to be destroyed.

Higher up the rock on the east side of this are four cells with neatly-carved façade, each door having a chaitya-window arch over it, projecting about 15 in. and between the arches are two dahgobas with *chattris* in half relief, while over the shoulder of each arch is a smaller one as an ornament, and the Buddhist-rail ornament along the top. There is one plain cell west of these; and rather higher up on the east are four others.

Under these is a vihâra with two cells in the back and two in the left or east side, but the front is gone. It communicates by a passage with another to the west of it nearly filled up with mud.

West of the chaitya are two small cells high up in the rock.

It was now past noon, and as the 'estampages' were not yet dry, they were left till evening.

Afternoon.—Having sent out a ladder to the *Afiz Bâgh,* I went to a large Muhammadan Gumbâz there, 51 ft. square, with eight tombs inside in a line,—husband, wife, and six of the family, while the devoted servant's is just inside the east door. I was prepared to find an inscription covering perhaps from 20 to 25 square feet, but had not even the means of reaching the top of the one I found in the arch over the *Mehrab,* covering about four times the area I had been led to expect, besides two deep lines of Arabic down each side: to have taken an impression or rubbing would have required scaffolding, and an amount of time I was not prepared to devote to it. Possibly some local officer may be able to procure through the Maulavi or otherwise a tolerably correct copy from which any historical facts it may contain might be derived; but my impression is that it is mostly composed of texts from the Qoran. Over the main entrance, on the south side, is also a short inscription. The dome is lofty and the building worth being preserved. The pipal trees that have taken root on it should be extirpated with as little delay as possible.

West from it is a smaller one 22 ft. square, with three doors and a pyramidal roof. Round the head of the walls outside runs a deep cornice, which sets off this building, otherwise a very plain one.

There is another *dargah* in the *Afiz Bâgh* said to contain an equally long inscription with that in the larger tomb just mentioned.

From these *dargahs,* I returned to the caves in the Manmodi Hill and removed the 'estampages' and got back with them to the bungalow about sunset.

Wednesday, 11th November.—The Tuljâ Lenâ group of caves lies in a hill about a mile and a half or two miles west from Junnar, and are so named because one of them has been appropriated by the modern Brahmans to Tuljâ Devî. When I reached them the thermometer was at 70° F. and barometer at 27·50, indicating an elevation of about 2,350 ft. above the sea.

They face north-east, but all the façades have fallen away. Beginning from the south-east we come to (1) two sides of a cell; (2) a small vihâra with two cells on the left side, two in the back, and one in the right side; and (3) a chaitya of a form quite new: it is circular, 25 ft. 6 in. across, with a dahgoba 8 ft. 2 in. in diameter in the centre surrounded by twelve plain octagonal shafts 11 ft. 4 in. high, supporting a lofty dome over the dahgoba. The outer aisle is arched over from a wall line 9 ft. 1 in. from the floor, to the upper side of an architrave 7 or 8 in. deep over the pillars. The dahgoba is plain, the cylinder being 4 ft. 4 in. high, but the capital has been hewn off to convert it into a *pinda* of S'iva, and even the dome is much hacked. Before the last cave, this and the next is a platform built by the modern votaries of Tuljâ Devî. The next (4) is the back of a cell with a recess appropriated to Tuljâ; then come the remains of three more cells, and a fourth with a wooden door appropriated by the priest. The next is a plain cell and beyond it the backs of two cells,—over the front of one of them are chaitya-window ornaments and two or three figures: then two more plain, and two with chaitya-window heads over the doors, and smaller ones between, with rail ornament, supported by slender brackets in entire relief, as at Bhâjâ, and quadrantal carved roll. The last cave is a hall 23 feet wide with one large cell at the left corner and seat round the three sides. In front of and considerably below the cells towards the north-west end is a tank, with masonry walls on two sides. The rock is so cut away in front of the cells above that it must have undermined the fronts of them and caused their destruction. Possibly this tank was originally a large cistern in the rock underneath the cells, and the pressure at the same time destroyed its roof and the front of the caves.

Leaving the Tuljâ Lenâ caves and striking across the plain to the south-west, my guides brought me round the southern base of S'ivanerî fort, and to save time scaled it through the jungle of cactus and other thorny bushes on that side, and by 10h. 5m. A.M. we reached Chând Bîbî's Mosque. Barom. 27·05 in., about 2,800 feet, Ther. 78° F. in the shade. The mosque is 22 ft. 6 in. by 16 ft. 8 in. inside. The two minarets are united by a flying arch, and, as remarked by Mr. Sinclair, "form a figure of the greatest simplicity and beauty, standing as they do sharp against the sky."* There is an inscription high up on the right side of the arched entrance. The mosque overhangs a fine tank cut in the solid rock, from which a large cave runs in under the rock, supported by square columns, and filled with water.

Near the top of the hill is an 'Idgah, and Adam Subedar's tomb, which has an inscribed string-course round the frieze, and smaller inscriptions over the doors. A cold wind was blowing here which brought the thermometer down to 73° F., Barom. 26·87 in., about 2,970 feet above the sea. From this we descended by the usual rough path from the gate, and reached the bungalow about noon.

* See *Indian Antiquary*, Vol II., p. 45.

Wednesday afternoon.—At 2 P.M. started again for Śivanerî, taking the east face of the hill. Going well along towards the south and, after visiting several cells in the lower scarp, came to a cave which has had originally two columns and pilasters in front of a narrow verandah. The cave has a wide door, and inside is a large square cell with the cylindrical base of a dahgoba—all coarsely hewn. Can the top have been of wood or other perishable or removeable material? This cave faces E.N.E. and the barometer indicated 27·45 in. On the sides of the scarp to the north of these excavations are several cisterns.

This side of the hill is peculiarly steep, and owing to the slippery dry grass it was ascended with difficulty. At 3-25 P.M. the thermometer at 80° F. and the barometer at 27·12 in. (2,750 ft.) a cave was reached at the south end of the upper scarp. In the north end of this cave is a stair leading to an upper floor. It has been a small hall, but the front is entirely gone except one pilaster at the south end. In the south wall is a small roughly hewn recess, and along the wall near the roof is an inscription (No. 11) in one line of deeply incised letters, with a raised device at the commencement. The hall below this has three cells on each side and four at the back—several of them quite unfinished.

Further north and somewhat higher, beyond a recess and a cistern with two openings, is a vihâra, the entire front of which is open, with a plain pilaster at each side having holes in them for the fastenings of the wooden front that has once screened the interior. There is a bench round the walls and an advanced seat at the back as if for an image, or, perhaps, a *guru* or teacher. It has been occupied in more recent times, as evidenced by a mud wall inside. Next we come to some large cisterns of which the roof has fallen in, and over the north side of them is a large vihâra with four cells at the back and two in the south end. In this case, again, there seems to have been originally only a wooden front; but for this has been substituted a stone one of ten courses of ashlar most carefully jointed, with a neatly carved door of the style of about the 10th century, and a well-wrought lattice stone window let into the wall. These were probably substituted by some Hindu sect not Bauddha. There is a fragment of an inscription at the north end, over a bench outside. North of this are some more cells, much decayed, but which had probably all wooden fronts: holes in the rock seem to indicate this.

At 4-35 P.M., after a very difficult and painful scramble from the last group, I reached the *Bârâ Kotri* group, so called from a large vihâra with *twelve* cells. Bar. 27·14 in., about 2,700 feet; Ther. 79° F. *First*, over a cistern broken in, is a dahgoba in half relief in front of a large cell with one stone bed, and having on the south side of the door a long inscription in five lines of varying length and in somewhat florid characters. Time did not permit my copying this, but as the letters had all been painted, I doubt not it was copied by Dr. Bhau Daji's Pandit. *Next* come four cells, the last with a stone bed; *third*, three wells with a small hall over the last which once had two square pillars in front; it is reached by a stair landing in the north end of the verandah. *Fourth* the *Bârâ Kotri* 36 ft. 8 in. wide and 33 ft. 5 in. deep, with four cells on each

side, and a bench round all four. It has two doors and two large windows, one of them measuring 9 ft. 10 in. in width, with a groove in the sill for the wooden frame-work.

Beyond this are several cells and a well, then a small vihâra with three cells on the south side, and two at the back, with a dahgoba in half relief, in a recess, probably an older form than that in Cave III. at Nasik.

The next is a fine cave; it is a lofty flat roofed Vihâra. The front wall was probably originally pierced for two windows and the central door 6 ft. 1 in. wide, but the south window has been hewn down until it forms a door; inside the front wall is an outer cross aisle or vestibule 4 ft. 9 in. wide, separated from the inner hall by two octagonal pillars and two others just attached to the wall: these have the Nasik or water-jar base and capitals, but the latter do not reach the cross beam above; from the capital rises a short square pillar about 2½ feet high reaching to the roof, which is perhaps 18 or 19 feet high. The inner hall is 30 ft. 11 in. by 20 ft. 6 in., near the back of which stands a well proportioned dahgoba 10ft. 3 in. in diameter, the cylindrical part 5 ft. 11 in. high and surrounded on the upper margin by the rail pattern and with what are intended to represent the ends of bars projecting out below it. The umbrella is carved on the roof and connected with the capital by a short shaft. The ceiling has been painted and still retains large portions of the colouring: the design is in squares each containing concentric circles in orange, brown, and white, but light was beginning to fail and I could not be certain of the darker tints. Outside is an inscription in three lines (No. 12) first given by Colonel Sykes (*Journal Royal Asiatic Society*, Vol. IV., page 289, No. 7) in a not very accurate copy. Beyond this are some wells and fragments of cells. It was now full time to return, and by a rough and dangerous descent over slippery dry grass and steep rocks, I reached the bungalow again a little after 6 P.M.

Thursday, 12th November.—After a four miles' walk and a steep climb I reached the caves in a spur of a hill to the east of the Ganes'a Léna at 7-40 A.M. Ther. 72° F., Barom. 27·34 in. = about 2,400 feet. The caves here face S.S.W. The Chaitya, the most easterly of the group, is a small one 8 feet 3 inches wide inside and 22 feet 4 inches in length, or about 15 feet 4 inches from door to the dahgoba 4 feet 10 inches diameter. The sides or jambs of the façade are carved with chaitya window ornaments some having a dahgoba inside, and others a lotus flower, while the rail ornament is interspersed in the usual way. The face of the moulding round the window is also carved with a geometrical pattern. The walls are not straight, nor the floor level, and altogether the work seems to have been left unfinished, except perhaps the upper part of the dahgoba, the cylinder of which is 4 feet 10 inches high, and the total height 9 feet 4 inches. The aisle, which is never wanting in a finished dahgoba, has not been begun here. To the narrow ledge over the architrave of the walls is 16 feet and to the roof 18 feet 2 inches.

Next to this, but higher up and almost inaccessible, are two cells; then a well; and thirdly a small vihâra with two windows and two cells at the back, one

with a stone bed, and some rough cutting in the wall between the doors to them resembling a dahgoba but quite unfinished. It has also a cell with stone bed at the left side; outside are two more cells, and a chamber at the end of the verandah, which is common both to the vihâra and cells. These caves usually represented as inaccessible, from the precipice being almost perpendicular are difficult of access and dangerous for any one not having a steady head and unaccustomed to climbing.

At 9-40 A.M. I returned to Junnar again and started immediately for Śivanerî, reaching the first cave from the north on the western slope of the fort at 10-50 A.M., Ther. 76° F., Barom. 27·20, about 2,650 feet. It is a vihâra 30 feet 8 inches wide by 27 feet 6 inches deep with two windows and a door. It has had a verandah about 4 feet wide with 4 pillars of wood: the four square members of the abacus are carved in the rock with a hole about 2 inches square on the under-surface of each to receive the tenon of the wooden shaft. On the ceiling is a fragment of painting, just sufficient to show that it has been in the same style as in the Chaitya on the other side of the hill.

At 11-20 A.M. reached another group consisting of five wells and a vihâra with four cells, having a mud wall built up in the front of it. South from these again are fragments of three or four others facing W.N.W. but no ways remarkable.

Measurements were taken for plans of all the more important caves, and copies of the accompanying inscriptions, which are submitted for translation by Pali scholars.

This completed my four days' examination of the caves around Junnar, and after visiting the Jumma Masjid, which is remarkable for its carved wooden brackets well deserving of being photographed, and inspecting a sculptured stone deposited in the Kacheri by Mr. W. F. Sinclair, C.S., which, whether it be Hindu or Buddhist, is certainly unique in the quaint and peculiar style of its sculpture, and well worth publication.* The same evening I reached Nârâyânganw, and on the 14th Poona.

J. BURGESS,

Archæological Surveyor and Reporter to Government.

Bombay, 21st November 1874.

* I would suggest that if this stone can be conveyed in *safety*, it should be sent to the Asiatic Society's Museum in Bombay, where it could be easily photographed.

INSCRIPTIONS FROM KANARA.

Of the Inscriptions from Belgâm and Kalâdgi in the *Report* of my last season's work, Mr. J. F. Fleet, C.S., supplies the following transcriptions and translations with remarks on the first:—

No. 7.—BADAMI.—INSCRIPTION IN CAVE III.

Transcription.

स्वस्ति ॥ श्रीस्वामिपादानुध्या(ध्या)तानाम्मानव्यसगोत्राणाङ्हरितीपुत्राणाम्
अग्निष्टोमाग्निचयनवाजपेयपौण्डरीकबहुसुवर्ण्णश्वमेधाव-
भृथस्नानपवित्रीकृतशिरसां चल्क्यानां वंशे संभूतः शक्तित्रयसं-
पन्नः चल्क्यवंशाम्बरपूर्ण्णचन्द्रः अनेकगुणगणालंकृतशरीरस्स-
र्व्वशास्त्रार्त्थतत्वनिविष्टबुद्धिरतिबलपराक्रमोत्साहसंपन्नः श्रीमङ्गलीश्वररणवि-
क्रान्तः प्रवर्द्धमानराज्यसंव्वत्सरे द्वादशे शकनृपतिराज्याभिषेकसंव्वत्सरे-
ष्वतिक्रान्तेषु पञ्चसु शतेषु निजभुजावलम्बितखड्गधारानमितनृपतिशिरोम-
कुटमणिप्रभारञ्जितपादयुगलश्चतुस्सागरपर्य्यन्तावनिविजयमङ्गलिका-
गारः परमभागवतो लयनो(नं) महाविष्णुगृहमतिदैवमानुष्यकमत्यद्भुतक-
र्म्मविरचित(तं)भूमिभागोपभागोपरिपर्य्यन्तातिशयदर्शनीयतमं कृत्वा
तस्मिन् महाकार्त्तिकपौर्ण्णमास्यां ब्राह्मणेभ्यो महाप्रदानन्दत्वा भगवतः प्रल-
योदित(ता)र्क्कमण्डल(ला)कारचक्रक्षपितामरारिपक्षस्य विष्णोः प्रतिमाप्रतिष्ठाप-
नाभ्युदये(य)निमित्त(त्तं) लञ्जीश्वरन्नाम ग्रामन्नारायणबल्युपहारार्त्थं षोडशसंख्येभ्यो
ब्राह्मणेभ्यश्च सत्रनिबन्धम्प्रतिदिनमनुविधानङ्कृत्वा शेषं च परिव्राजकभो-
ज्यन्दत्तवान् सकलजगन्मण्डल(ला)वनसमर्त्थाय रथहस्त्यश्वपदातसंकुला-
नेकयुद्धलब्धजयपताकावलम्बितचतुस्समुद्रोर्म्मिनिवारितयशःप्रता-
नोपशोभिताय देवद्विजगुरुपूजिताय ज्येष्ठायास्मद्भ्रात्रे कीर्त्तिवर्म्मणे
पराक्रमेश्वराय तत्पुण्योपचयफलमादित्याग्निमहाजनसमक्ष-
मुदकपूर्व्व(र्व्व) विश्राणितमस्मद्भ्रातृश्रुश्रू[षि]णि यत्फलन्तन्मह्यं स्यादिति [॥]त(न) कैश्चि[त्]
परिहापयितव्यः ॥ बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता यस्य

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* In the original this letter is inserted below the line, having been at first omitted.

† In the original the ञ्ज and the ई are clear, but the first consonant of the compound letter has been effaced; judging from the space left and the position of the ञ्ज, the missing letter is probably ञ्ज, but it might of course be ग्, ज्, or ब्.

यस्य यदा भूमिः तस्य तस्य तदा फलम् [॥] स्वदत्तां परदत्तां वा ये(य)-
न्ताद्रक्ष युधिष्ठिर महीम्महीक्षितां श्रेष्ठ दानाच्छ्रेयो नुपालनं [॥]
स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां श्वविष्ठायां
कृमिर्भूत्वा पितृभिस्सह मज्जति [॥] व्यासगीताः श्लोकाः ॥

Translation.

Hail! In the twelfth year of his prosperous reign, five hundred of the years of the royal installation of the S'aka king having expired, S'rî-Mangalîs'-vara, who is valorous in war,—whose two feet are tinted with the lustre of the jewels in the diadems of kings who have been caused to bow down before him by the edge of the sword which is wielded by his arm,—who is the auspicious abode of victory over the (*whole*) earth as far as the four oceans*,—who is a most excellent worshipper of (*Vishnu as*) the Holy One†,—who is born in the lineage of the Chalkyas who meditate on the feet of S'rî-Svâmî‡, who are of the kindred of Mânavya, who are the offspring of Haritî, and whose heads are purified by ablutions performed after the celebration of the Agnishtôma, Agnichayana, Vâjapêya, and Paundarîka sacrifices, and horse-sacrifices which cost much gold,—who is endowed with the three constituents of regal power§,—who is the full moon of the sky which is the race of the Chalkyas,—who is possessed of a body which is adorned with a multitude of many good qualities,—who has an intellect which is intent upon the true essence of the meaning of all the sacred writings,—who is possessed of extreme strength and prowess and energy,—having erected a temple, an abode of the great Vishṇu, surpassing everything which is celestial or human, fashioned with most curious workmanship, most worthy to be looked at on the surface of any primary or secondary division of the earth‖, and having given rich gifts to Brâhmaṇs in it on the holy full-moon of the month Kârttika, granted, on the occasion of the installation of the image of the holy Vishṇu who destroyed the army of the enemies of the gods with his discus the shape of which is like that of the sun risen (*again*) after the destruction of the universe, the village called Lañjîs'vara¶, having made a daily observance the bestowal of food and alms upon sixteen Brâhmaṇs for the purpose of offering the oblation to Nârâyaṇa and (*having set apart*) the remainder for the sustenance of wandering religious mendicants,—saying "In the presence of the Sun, Fire, and the (*guild of*) Mer-

* *i.e.*, the northern, southern, eastern, and western oceans.

† 'Parama-bhâgavata,' a most excellent worshipper of Bhagavân or Vishṇu.

‡ A name of Kârttikêya or Mâhâsêna, the god of war. This and the following two titles belong also to the kings of the older Kâdamba dynasty of Palâs'ikâ, (see Nos. 2, 6, and 7 of the inscriptions published by me at page 235 *et seq.* of Vol. IX., No. xxvii., of the *Journal of the Bom. Br. R. A. Society*) and probably to the kings of other old dynasties also.

§ So. majesty, the power of good counsel, and the force of energy.

‖ The meaning of the compound 'bhûmibhâgôpa, &c.' is obscure and my interpretation of it may perhaps not be correct.

¶ See note † to the transcription.

"chants*, the reward of this accumulation of religious merit has been made over "with oblations of water to my elder brother Kîrttivarmâ, the lord of valour, who "was sufficiently powerful to protect the whole circle of the earth, who was adorn-"ed with a canopy consisting of his fame which was propped up by standards of "victory acquired in many battles in which there were mêlées of chariots and ele-"phants and horses and footmen, and which was bounded (*only*) by the waves of "the four oceans†, and who was worshipped by gods and Brâhmaṇs and spiritual "preceptors; let whatever reward belongs to (*me who am*) possessed of a desire to "obey my brother accrue to me." (*And this grant*) is not to be diminished by any one; (*for*) :—"Land has been given by many and has been continued in "grant by many; he, who for the time being possesses land, enjoys the benefit of it. "Carefully continue, O Yudhishthira, and that has been given whether by thyself "or by another; continuing a grant is the best (*act*) of kings and is more excellent "than giving. He, who confiscates land that has been given whether by himself "or by another, becomes a worm in the excrement of a dog and sinks (*into hell*) "with his ancestors":—(*these are*) the verses sung by Vyâsa.

Remarks.

The inscription records the erection of a Vaishṇava temple and the allotment of grants on behalf of it by the Châlukya king Maṅgalîs'vara or Maṅgalîs'a in the S'aka year 501 (A.D. 579-80).

This is the first instance that I have met with of the name of the dynasty being spelt as 'Chalkya'; the usual form is Chalukya or Châlukya, and it is, I think, also occasionally written Chalikya.

The early Châlukya kings appear to have been very tolerant in matters of religion. In an inscription at Aiholli in the Kalâdgi District, not far from Bâdâmi, we find Pulikês'î II., the nephew and successor of Maṅgalîs'a, erecting and making grants to a Jain temple in the S'aka year 507, and Liṅga or S'aiva temples were erected and endowed by others of them.

The present inscription fixes the S'aka year 490 as the commencement of the reign of Maṅgalîs'a. S'aka 488 is the date obtained by Sir W. Elliot for his predecessor Kîrttivarmâ I.

This inscription also determines, with a precision not hitherto, I think, attained, the commencement of the S'aka era. The era has been considered to date "from the *birth* of S'âlivâhana, a mythological prince of the Dekhan, who "opposed Vikramâditya, the Râjâ of Ujjayinî."‡ It is here said distinctly to "date from the *royal installation* or *coronation* of the S'aka king."

* The merchants, or probably the chief men among them, constituted a village jury and investigated disputes, pronounced the results of trials by ordeal (see the Kâdamba inscription of Kittûr at page 304 *et seq.* of the above-mentioned number of the Journal of the *Bom. Br. R. A. Society*), witnessed grants with a view to subsequently-proving them if required, &c.

† *i.e.*, which spread over and enveloped the whole inhabited earth.

‡ Thomas' edition of Prinsep's *Antiquities*, page 154.

No. 23.—Pattadkal.— On a pillar in the E. porch of the great temple.

Transcription.

भरतनुतवचनरचनाविरचितनटसेव्य-
सिंघ(ह)नादेन परनटमदान्धहस्ती* परिहीनमदो
भवत्येव ॥ नटसेव्यभरतमतयुतपटुत-
रवचनाशनिप्रपातेन कुटिलोन्नतनटशैल(लः)
स्फु(स्फु)टितानतमस्तकः फ(प)तति ॥.

Translation.

As an elephant, blinded by rut, is deprived of his frenzy by the roaring of a lion, so other actors are deprived of their presumption by the rules which are to be adhered to by actors and which are comprised in the arrangement of the celebrated precepts of Bharata†. As a curved and lofty mountain falls, having its summit torn open and thrown down by the fall of a thunderbolt, so disingenuous and arrogant actors fall, having their heads cleft open and bowed down by a very clever composition in accordance with the opinions of Bharata, which are to be adhered to by actors.

No. 33.—Inscription in an old Temple at Aiholli.

Transcription.

स्वस्ति [॥] जम्बुद्वीपान्तरे कश्चित्
वास्तुप्रासादतद्व्रतः [।]
नरसोब्बसमो विद्वान्
न भूतो न भविष्यति ॥

Translation.

Hail! There has not been and there shall not be in Jambudvîpa any wise man, proficient in (the art of building) houses and temples, equal to Narasobba.

Note.—The initial letters of the lines in the above transcriptions correspond to the initial letters of the lines of the originals. In the originals the lines are for the most part all of the same length; in this respect, however, it is not possible to imitate the originals in the transcriptions.

J. F. FLEET, Bo. C.S.

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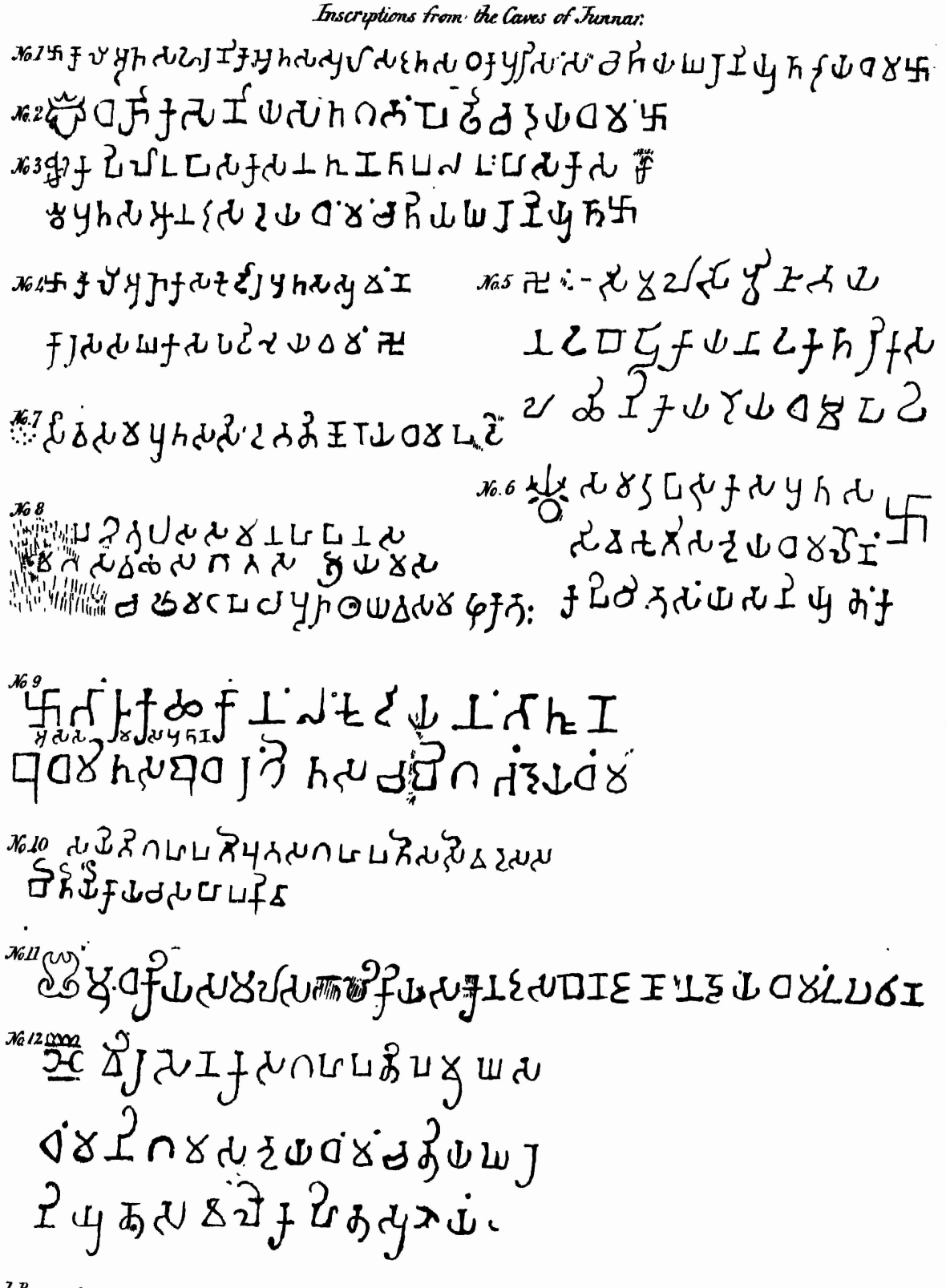
* This letter was at first omitted in the original and then inserted below the line.

† The author of a collection of rules on the subject of dramatic composition and theatrical exhibition.

Inscriptions from the Caves of Junnar.



J. Burgess, scrpt